Fig. 33. Meeting House in Nschüggebot (Ojek Family), Spanish Guinea, with Decorative Boards of Bark.

covered with charcoal drawings on the inside between the raffia boards. At this point, however, I cannot go into this art work in any greater detail (see Section 9, "Fine Arts").

If it were not for the people who enliven the house with their handicrafts and activities, /Fig. 32 appears here in the original text/ if the flaring fire did not lend the large, dark rooms a special, almost mysterious quality -- it would be too dreary. It is precisely here that one notices how everywhere only pulsating life, man in his sad and in his happy hours, not the material environment, is capable of attracting us. The same room which we disposed of just now with a disparaging glance is capable of creating a totally different impression in the evenings when the men and young /69/ /Fig. 33 appears here in the original text/ people gradually congregate in the meeting house in order to listen to the old, hunchbacked Njema-Ndongo tell of the mysterious and uncanny creatures of the fabulous world. Indefatigably they listen, however long he may spin out his yarn, motionless they look at him as he restlessly rubs his hands over the fire, wags his finger threateningly, separates or pushes aside the logs when the

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

Response by the audience: *Nanpiebe.* This word seems to have no meaning but to be simply used as a responsive utterance.

(2) *Akêm le pye nnem.* Let not the akêm sing my song. This supposes that another similar performance (akêm) is going on in the neighbourhood, and the performers in it are urged not to make use of the song used by those in the first (akêm).

Response: *Ennie, akêm le pye nnem.* The word *ennie*, like *nanpiebe*, appears to have no meaning, and to be simply used as a responsive utterance.

(3) *Ke lele me nsuk nem ne mabete.* Do not catch hold of my instrument (tusk of elephant) with *mabete*, *i.e.*, because you have the sickness *mabete* (a kind of sloughing phagedæna).

Response: *Ennie; ke lele me nsuk nem ne mabete.*

XIX.—*Abnormalities* (*Natural Deformities*), *Albinism*, *Erythrism*.

During my residence among the Fang I saw five albinos (shown on lantern slide). The natives say of these albinos: "They are white, but *not real white* people." They are treated fairly well; their ever restless eyes cause them much ridicule and annoyance. I know of only one being married. They are not long lived. After death the skull of an albino is greatly valued for medicine, especially for placing with the *bieng-akômeyong* (protector of the tribe).

Erythrism is occasionally met with. A red-haired Fang lived in the town of Jam-asem (large affair); his skin was chocolate colour, but his eyes had a pale pinkish colour. The first sight of a red-headed black man surprised me very much.

Hare lip is very rarely seen.

One case of hermaphroditism came under my notice, a Fang male; he was looked on as an *nyengan* (witch doctor) of great power, and was much reverenced.

Deformations (*Artificial Deformities*).

A. *Facial.*—The triangular nasal cartilage is frequently pierced. This practice is mostly indulged in by women. Bars of bamboo are inserted or porcupine quills. It is considered *mbeng* (handsome).

The lips are not pierced or deformed in any way.

The ears are pierced and ear-rings worn.

Fetish is also suspended from the ears.

B. *Dental.*—Males file the upper and lower incisors to a sharp point. The only reason given is, "it is *mbeng*" (handsome).

XX.—*Fang Proverbs and Sayings.*

Me kôn esam ndem, I think in my heart.

Me kô, I am gone, said in taking leave.